S, Vb *irvp* 0cov uTraXrj^arov *^lirirdG&c;* re **o M:era7roi>~**

'E(££inof£ 'Hpa/cAsiroc, Hippasus of Meta-pdntus, and Heraclitus the Ephesian, suppoMeff the fiery and ethereal matter of the wdrld? ·to Ue GbiJ. — However, neither these Heraclitics amt Stoics; nor yet the other AnthropottiorphitesVlBire by us condemned for downright Atheists, but father looked upon a!s a sort 6f ignorant, childish, and upskilfuf Theists.

Wherefore we see, that Atheists ate now re-diitredinto a narrow compass, sinice toonfeare con-clWded to be Atheists, but such as are mere[J]Gor-pdrealists; and all Corporeallsts must not b^ condemned for A thdsK[1] Neither, but only those Fo assertpth^1he^e[j]is W natui^, pf esiffirig over the[5] For this is that, which the adeptl[1] Irif Atfheism^ of what form soever, all agree in, thai the first principle of the universe is no animalish, sentient, and conscious nature, but that all ani-aiality, sense, stud consfekmsness, is a secondary, dferlvati^ afiid accidental -thing, geterabie and? 4iS6Wuji^bite, arisl% ©ut ^f f^trtfculif c^^f^rgtioas oif matter, organized atid dissolved togetber witb them, •• [ri]. "• ""• • ' •• '"·" '" ·i'-.'• --i- • • • • * ·.-[i]-

xxxi: N<>w if the fitst principle and original *of* all things in the uni^erae be thus supposed to b0 body or matter, ^devoid of ^all[1] animdlitj^, ^ens^ aiadr€onsciousnessi then it rtiist of necessity[1] be either perfectly dead^'attd stupid; and witMul sill te^aner of life ;. or else endued with sucb a Mn'd of life only, as is by some called plastic,[1] sper·raa^ tical, and vegetative, by others the life of

*** Id«rh iii f rotreptica, cap, V, p, §5.**